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ADDRESS,

THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO.

H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., JUNE 30, 1886.

A Contemplated Union.

At an interview at Dayton, Ohio, on the 21st day of June 1886, between P. J. Brown, Ed. Mason and James A. Ridenour on the part of the Brethren church, and Solomon Good, G. W. Meranda and G. K. Funderburgh on the part of the church of the Brethren in Christ, it was jointly agreed that a union of the two religious bodies thus represented should and can be effected. And that as preliminary steps to this end, it was agreed to publish through the BRETHREN EVANGELIST that when the annual conference of the church of the Brethren in Christ meets in October next, there will be an effort made to appoint duly authorized delegates to confer with the next convention to be held by the Brethren Church, with a view to effecting a permanent union of the two bodies.

If the latter convention be held before the said October conference, the same is to be done by the convention of the Brethren Church.

And should committees be appointed by each conference, the said committees are to be fully authorized to effect and declare the union by proclamation through the BRETHREN EVANGELIST.

The foregoing is a correct report of our interview in the Brethren Church at Dayton.

P. J. BROWN.
 J. A. RIDENOUR.
 E. MASON.
 SOLOMON GOOD.
 GEO. W. MERANDA.
 G. K. FUNDERBURGH.

Editorial Correspondence.

The brethren of Rush Creek, Ohio, had a very orderly and interesting communion meeting. They also subscribed liberally to the College, according to their circumstances. They have but few members among them who are wealthy.

I spent one night at Ashland, and on Saturday morning, June 12th, reached Masontown, Pa. I took the boat at Pittsburgh, and this was my first boat traveling worth mentioning. Was pleased to meet sister Mary Sterling in the morning, she having taken the boat at California, Pa., some time during the night. There was council meeting at the new church at Masontown, in the forenoon of Saturday, and communion in the evening. At the council, brother J. D. Gans was ordained in the eldership, brother G. W. DeBoldt installed to the

ministry, and brethren Elijah L. Haines, John H. Thompson and Ephraim W. Sterling to the office of deacon. Brother A. J. Sterling has been the active minister at this place, but for reasons best known to himself, he has partially retired, and is now in the mercantile business. He is still willing to take his turn, but does not feel that the Lord requires of him to do all the preaching at his own expense. There are few men of his age who have done as much hard work for the church gratuitously, and at the same time contributed his prorata share of the other church expenses, as brother A. J. Sterling. And he is still willing to do his full share in carrying the work of the Lord. The deacons selected are all energetic Christian men, and will see to the interests of the church entrusted to their care. Brother John Sterling, the senior deacon is well up in years, and was much encouraged by this addition to his department of the work.

Brother DeBoldt is a young man of talent, and of some experience as a public speaker; but will have much to learn in his new calling. I hope he will be humble and vigilant, studying hard to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Brother Gans lives some seven miles from Masontown, near the Grove church, and where he ministers. I preached at said church one evening, and spent a night at his house. This was the first time I met with the family, since we visited them at Bourbon, Ind., in the balmy days of Salem College. He seems to have the confidence of his neighbors.

I had the pleasure of visiting at brother John Sterling's, A. J. Sterling's, J. H. Thompson's, E. W. Sterling's, Hon. Jacob Province's, Buchanan Sterling's and Alexander Mack's, and formed many pleasant acquaintances. Mr. Mack is a descendant of the A. M., the church father, and is himself a man of good talent, but I believe has made no profession of religion.

The church at Masontown gave a reasonable donation to the College, taking circumstances into consideration. The firm of J. Sterling and Son has lately lost very heavily by a destructive fire, or I would have fared still better, and I may yet receive additional donations, if the brethren prosper. We pray for prosperity.

I also visited brother Joseph B. Moser's, near Uniontown. Brother Moser has been in ill health for several months, and was not able to attend any of the meetings, which he seemed to regret very much. His father is living with him, and is upward of ninety years of age.

On Thursday, 17th, I landed at Kittanning and was met by brother J. B. Wampler, and, in company with sisters Catharine Dissler, of Emlenton, and Susan Zellers, of Tylersburg, conveyed to his home, and preached in the school house that evening. This is the neighborhood in which the Beer brethren were raised. Mother Beer is still living, but is upward of eighty, and rather frail, but strong in the faith. She reads the EVANGELIST and the Messenger regularly.

Next day, 18th was the communion meeting at the Cowan-

shannoch (Green brier) church. Had an interesting and very orderly meeting. Continued the services until Sunday forenoon. Visited at brother Robert Whitacre's, sister Elizabeth Rarig's, and brother Nathaniel White's. The donations to the college were fair. The members are all in quite ordinary circumstances, and mostly poor. On Sunday evening and Tuesday evening the services were again at Wampler's school house. On Tuesday I visited at the sister Beer's, mother Beer and her daughter, sister Sadie living together. Both are delicate in health. Also at A. W. Beer's, Post-master and leading merchant at Blanco. On Wednesday I was called to give testimony at Kittanning, in the church property case of the Glade Run church, where the Brethren have been sued for the exclusive control of the meeting house, by the German Baptists. The case is being urged on by John Johnson, of Uniontown, and he was there to engineer it. One of the points brought out prominently was the decision of annual meeting, of 1883, that "Brethren shall not be allowed to enter suit relative to church property," which is openly and defiantly violated in this case.

In the evening I preached in the house in litigation, and had a good audience, and today, June 24th, I am writing this correspondence at the house of brother Hamilton Bowser's. I shall remain in this vicinity until the 30th, and on July 1st expect to be with the Brethren at Jones Mills, Westmorland County, and hope to reach Berlin by the 5th. I still lack \$1900 of the stipulated \$20000. Will not somebody or several somebodies volunteer to furnish this amount, or must I make the full round? I am very tired traveling, especially in this way. It is also unpleasant to beg from people who are in limited circumstances. It would be more blessed to give to such than to receive from them. From those in easy circumstances I can receive with the best of grace—when they give. So often they don't seem to think it very blessed to give.

I am glad to notice that the Brethren have an organization in Altoona, Pa. I would love to spend some time with the Brethren at Altoona, Duncansville, Tyrone and Warriors Mark. It appears to me there must be many faithful gospel alone members among the Dunkard people in that country, who ought to be with the Brethren.

HOLSINGER.

June 24.

That Convention.

BY J. H. WORST.

The probabilities of a national Brethren convention in the near future are daily becoming more apparent. That such a meeting would arouse new enthusiasm and improve the methods now in vogue is equally patent. I for one am neither favorable to holding numerous conventions nor yet fear their tendency toward despotism. The facilities at hand for interchange of thought lessen the necessity for the former and the vigorous schooling of the past decade makes the latter an impossibility.

Neither this generation nor the next can be again bound with the fetters of an effete ecclesiastical monarchy. A convention at

this time would find ample material to consider apart from any effort to aggrandize ideas, men or machinery.

The last ten years have brought us up to a standard of self-reliance so far as relates to doctrinal interpretation, and entire trustfulness in God's word and God's promises though the whole world shout "anathema."

By adhering to correct principles the loudest enemy will follow at a distance though berating all the while the path you tread, nor will he forsake the self-same path himself.

Incongruities make up the bulk of human conduct, there is therefore nothing discouraging on their account.

Mission and educational work are perhaps two of the most important questions that will come before the next Brethren convention, and aside from a more efficient ministry, deserve all the attention and wisdom they can possibly receive.

Adopting reports and resolutions effecting them have proven inefficient, and something definite and practical is demanded to give each life and vitality.

There is sufficient originality in the brotherhood to improve upon any methods now in vogue anywhere, and sufficient independence, I hope to grapple with these questions without fear or prejudice.

The ministry is now far beyond what real encouragement ever made it, but yet woefully behind what it can be made.

As long as penury held up an open bid for the preacher at the end of his laborious life but few ventured within the outer wall of the ministerial field proper, and thus it will ever be.

The minister is no more exempt for sacrifices than any other nor are sacrifices more imperative on his part than upon the part of every other member.

Equality in labor and equality in reward should be the motto of the entire church; then the wild prairies would lose in part their charm of freedom and deserts would be rare.

Again, the ministers "hire" will in time be looked upon as his just dues and not as so many dollars worth of charity. I am in a position to speak plainly and therefore detest to see a rich man put up the earnings of less than half a week against the ministers whole year and then call it a "donation," when in reality it is only a fraction of his honest debt.

Time and conventions will so mould public sentiment that the difference between charity and honorable debts will not often become confounded.

When each member feels that he or she owes the Lord something and is willing to discharge that obligation, then mission work will advance to its proper position and the missionary will not be called upon to make a personal sacrifice equal to that of five hundred or two thousand members that contribute to his support.

If the reward is to come in the next world why not divide it equally all around; why be so willing to let a few families monopolize the heavenly reward for saving the unsaved.

When I hear such expressions I am reminded that those talking thus are entirely willing to forgo

their share of that reward as a matter of—economy.

If I can make one thousand dollars a year on the farm, and a church desires me to give up the farm and preach for them for \$800.00, then I make a sacrifice of \$200, and if that church numbers one hundred members they each on an average sacrifice eight dollars, or about one twenty-fifth of the sacrifice I make. And yet if I do not agree to make the sacrifice then I "don't love to save the lost," while of course they all do.

I am especially opposed to this fine dicker and speculation relative to a minister's salary, but until those churches desiring pastoral advantages learn to look on both sides of the question just such comparisons are a necessity to their edification.

"As ye would that others should do to you do ye also unto them" is precisely the spirit that should govern all of us under all circumstances, and especially where the semblance of servant and master is apparent.

Put yourself into his place—fairly and honestly—and then negotiate.

Perhaps there are other and weightier causes than any pecuniary consideration and your criticisms all fall short of the real motive and are as arrows shot in the air.

Time often explains very knotty questions.

Williamsport, Dak.

Musserville Church, W. Va.

We held our Love-feast on the evening of the 12th of June. We had an enjoyable feast, the Savior truly said, "If ye know these things, happy are ye if ye do them."

I see in the EVANGELIST, No. 23, a table of the accessions to the church. Our evangelist, bro. James Pamplin is doing a good work for the Lord among the hills of W. Va. Since the last of September he baptized 22, and among them one Baptist minister, (he ought to count five.) Received 8 by relation.

Organized three Brethren Churches, and will organize another one in July.

P. C. MUSSER.

Janelew, W. Va.

Dayton, Ohio.

Yesterday was Dedication Day for the Stillwater Union Chapel, three miles northwest of this city. U. B. P. and L. ministers with the writer joined together in these services. Morning, afternoon and evening meetings were attended by an eager, intelligent concourse, filling the beautiful chapel to overflowing. The Christian people of the community are to be congratulated upon this valuable accession to their district. The country around Dayton needs more churches and less gin mills and beer saloons.

The writer has engaged to preach in this new dwelling place every four weeks. The communion meeting at Bear Creek was very largely attended by members and spectators. Bro. P. J. Brown was with us. Five more of last winter's converts were immersed and still there are more to follow.

E. S. MILLER.

Six or seven letters of correspondence are left over this week for lack of space.